42:Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

156 truth would have been so patent that it would have thrust itself
184 upon him.

I must confess that I also had my prejudices, when I first came
181 to the Mountain Province of Luzon: I thought that primitives were
114 different, that they were not at all like other people I had met up till then, that you could not very well treat with them as with other normal human beings, that they were very unsophisticated. Well, I had scarcely been a week among the Kankanay, when my superior left me alone and in charge of the mission for a fortnight. He told me to buy all possible timber that the natives might bring for sale, with the help of the cook as interpreter, and, in order to induce them to bring plenty of it, to give them, besides the ordinary payment, a few leaves of tobacco gratis. Very soon two young men came along (probably they also thought that I was something different) and stated that they had timber for sale, that they had left it at the outskirts of the town and that they would bring it in if I wanted them to do so. I told them, of course I did. Then the rascals asked me for tobacco, and I gladly gave them a few leaves each. So they went . . . , and never came back . . . And I knew.

156 Yes, they are human beings just like you and me, and they are as
184 different from one another as you and I. The only thing that might
181 be conceded is that the members of each tribe wear a kind of uniform,
151 that is that they use the same kind or almost the same kind of clothes,
114 that you can usually see at first glance that a certain individual is an Isneg, although he be mixed with a thousand others who are not Isneg. But here the identity stops. I had much more difficulty at first in distinguishing one individual from another. In the beginning of my stay among the Kankanay, the latter looked almost all alike to me; I really thought that they were reduced to a few types and that all the others conformed to these few; and also in this I have been disillusioned. Besides, the same also obtains the other way. Primitives who first come in contact with a limited number of white men, generally experience the same difficulty when trying to distinguish them from one another. Here in Kabugaw I have been asked more than once if my assistant and I were brothers, even when we were sitting side by side, and although we do not resemble each other in the least, not even in the color of the hair, which in our case is very noticeable. Both of us have beards, and while my hair, well, turns grey, that of my assistant rivals the sun's rays in its bright golden color. There is nothing new under the sun.

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at night and that the owners had allowed him to do so. He immediately set out for Kabugaw, firmly intent in claiming his daughter back, and he only desisted from his purpose after he had been convinced that the rumor was entirely unfounded. On the other hand another Baliwanan girl was allowed to follow a Kagayan into another village and to live maritally with him for a certain period of time, after which she came back home.

Go to another near-by settlement: some parents object to their daughters going to school for reasons given in the introduction of this paper, while others allow them not only to go to school but even to live at the house of the teacher.

Let us pass over to Talifugu. A girl becomes pregnant, and the case is dropped. The same man, a Kagayan, deflowers another girl with the same result, and he is left no peace until he marries her.

At Dagara: a girl has the reputation, which I understand to be deserved, of being of very loose morals; she is left all liberty by her parents; while the generality of the Dagara girls behave as decently as anywhere else.

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I twice assisted at a small Isneg sacrifice, once at Ampaw and once at Abbil. In the former place, everything went on as if it were the most serious and most important act that could be performed by an Isneg: all details were attended to with the utmost earnestness and accuracy; while at Abbil, the whole ceremony seemed rather to be considered as an irksome duty: it looked like a joke when compared with the Ampaw case. It must be conceded that the Abbil people were more or less ill at ease on account of my presence; but I was equally present at Ampaw, and in the latter place I was even sitting much nearer the shaman than at Abbil, nevertheless the shaman and her helpers never flinched.

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I have little chance to read books on anthropology, but I understand it has been stated in some of them that primitives think in common, that among primitives every community has something like one mind for all individuals; how exactly the books express it I do not know, but I am sure that my readers who know about it, understand what I mean. Now, I know nothing at all from personal experience about primitives living in other parts of the world, but with reference to our Mountain people, whether Negritos or Malays, Kankanay or Isneg, I dare say that anybody who would pass a few weeks among them, would not have to take the trouble any more to form an opinion on the subject or to try to frame some theory, the